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Students in United Methodism

THE PROGRAM of united Methodism for its college students is impressive. As Murray Dickson says elsewhere in these pages, its essence is unity, challenge, purpose, power. The program is also impressive because of its size and because of the enlarged opportunities it brings to college students.

Better leadership, better local programs, a closer working relationship with other student religious groups, both on their own and other campuses, a distinctive student magazine devoted to the interests of the Methodist Student Movement as the *Highroad* is devoted to the interests of the Young People's Division in the Local Church, jurisdictional student conferences, and quadrennially a National Methodist Student Conference are some of the greater opportunities which have been in the dreams of leaders and which under united Methodism may shortly be expected to become realities.

In formulating and launching the new program, however, there are certain cautions which should be observed and perhaps it is not amiss to catalog some of them here.

1. Size should not receive overemphasis. It possesses little value as an end in itself.

2. Those promoting or participating in the student program should not rely unduly on their own strength or even on the strength of the movement, great as that strength may be. At all times and in every situation contact must be maintained with the source of Divine power.

3. Leaders in student work should avoid the error of unworthy objectives—the mistake of being content with a *little* program. Plans must be mapped which are commensurate with the increased resources and potentialities. The program should be challenging enough to crush inertia and should elicit big thoughts and big deeds; it should call forth larger concepts of religion, of God and of the Kingdom.

4. The student program in the united Church must not be allowed to veer from the basic philosophy; (1) that college students are a part of the Church and therefore should be related to the Local Church as closely as possible and (2) that a religious program if it is to minister to the needs of college students must possess certain distinctiveness, that it must be adapted to their range of interests and level of intellectual achievement.

B. M. M.

Christian Education in the World of Tomorrow

"We have committed the Golden Rule to memory," said a well-known radio announcer recently in his thought for the day; "let us commit it now to life." Inspiration for such a remark might well have come from a contemplation of "The World of Tomorrow" as portrayed in the New York World's Fair.

The scope and magnitude of this enterprise are nothing less than amazing and the comprehensiveness of its exhibits constitutes a revelation equaled only by their simplicity and clarity. Chancellor Henry Woodbury Chase of New York University has called the Fair a "major experience in the life of anyone interested in the teaching profession."

More than by the far-flung exhibits, however; more than by the demonstrations of science or by the predictions of future scientific achievements, serious-minded Christian educators were impressed by the theme of the Fair, *Interdependence.*

The world of tomorrow will be a world of synthetic products, of speed and of power, but of supreme concern to all is the question of how the vast accumulations of power shall be used. Tomorrow's world will be a world of science, but how well we know that science is not always a social force; it may with equal effectiveness be disastrously anti-social.

"Man must grow with the world he creates," one reads on a mural in the education exhibit, and definitely the type of growth most needed today and in the future is social. We *must* commit the Golden Rule to life. We must learn the lesson of interdependence, of world-wide brotherhood. And what forces are so peculiarly qualified to lead in teaching that lesson as the forces of Christian education? B. M. M.

The Church has an educational responsibility which it dare not ignore, and which it can meet only by an adequate educational system. Our Methodism should know what colleges and universities and seminaries it should have and could properly sustain, and where it should have them. It should then put upon them its educational stamp, behind them the forces that will maintain them in educational excellences and in intellectual power, and within them the spiritual zeal that will dominate their life. In addition, it should continue and increase its plans for the spiritual care of the many thousands of Methodist students in our privately endowed and tax-supported institutions as carried on by the Wesley Foundations. What this Church should do it can do.—*Episcopal Address, Uniting Conference, 1939.*

Some Comments on Education

O. C. Carmichael *

Education is the universal endeavor of society. From the initiation ceremonies of the primitive tribe to the most renowned universities of the world, the general objective of the effort is the same—preparation of youth for useful membership in society. Of the sixty-seven nations listed in the yearbook, sixty-five have publicly supported school systems. Despite the great emphasis on this phase of social efforts and despite the fact that we have had printing for almost five hundred years, there is still more than sixty per cent of the population of the world unable to make use of the printed page. They can neither read nor write in any language. Thus education is the most difficult task as viewed from the standpoint of society as a whole. It is a continuous and gradual process requiring great patience and unending effort.

At present there is great confusion in the educational world. Changes of profound importance are taking place, not only in this country, but in the countries of Europe. If we would understand the real meaning of the process we must analyze it in terms of the individual and his development. A lack of clear understanding has often resulted from thinking of the problem in terms of the masses.

In the first place, all education is self-education. It is an individual matter. Teachers should help the process by direction, stimulation, and inspiration, but they cannot "educate" the pupil. It must not be forgotten that self-development comes from individual effort. Real education involves development physically, mentally, socially, and spiritually. Not one of these phases can be neglected without resulting in one-sided growth. Woodrow Wilson once said: "An educated person is to be discovered by his point of view, by the temper of his mind, by his attitude toward life, and his fair way of thinking." In the breadth of this definition of the educated person may be discovered the true meaning of self-development. The whole man is comprehended, *his point of view,* not what he knows but *the temper of his mind,* not his intellectual outlook only but *his attitude toward life,* not merely his thinking but *his fair way of thinking.*

No one will deny that physical development is of primary importance. That fact is recognized by all schools and colleges in the requirement of some form of physical education. Fortunately this phase of the child's growth need not consume a large amount of instructional effort. If properly nourished and given suitable environment, the average child will take care of his physical development with little actual direction through spontaneous play activities.

Schools are ordinarily thought of as existing for the development of the mental powers of youth, but frequently there is considerable confusion as to what mental development means. It is thought of sometimes as merely the acquisition of knowledge. This, of course, is a necessary element. It is the first step in the process, but learning facts is not the real goal of education. If it were, facts have a way of getting out of date and as they become obsolete the learning would become useless. The development of intellectual power is the more

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important goal. However learned one may be, if he has not the power of discrimination, evaluation, and judgment, he is lost in the midst of a changing world. He cannot cope with the forces that confront him as he assumes the responsibilities of adulthood. The ability to think for oneself should be the dominant purpose of the educative process on the intellectual side. But more than learning and the ability to think should result from years of schooling. Unless students find permanent intellectual interests during school days they will never be really educated. It has been said that of one hundred college graduates on the average fifty have reached the height of their educational career on graduation day and the other fifty have just begun. The difference between the two groups is the difference in the interests which have been developed during college years. What one wants to know at the end of his school career is more important than what he actually knows. An urge to know, to comprehend, to understand the world about him will drive one on and on to greater and greater intellectual effort. It will result in continual thought and study of the world of nature and of man. It will cause him to seek out the great minds of the past and to become acquainted with them through the books in which their thoughts are characterized. It will stimulate continual questioning and study of the events taking place in his world in the effort to understand them. This means ultimately the cultured, the educated, the thoughtful person. Without such urge there is intellectual disintegration.

Education has been described as social adjustment. Interpreted in its broadest sense this is true. In that one may include moral training, the adjustment of the individual to the members of his group and vocational guidance and training. These are all necessary parts of social adjustment and certainly should be included in the purpose of educational efforts. The discipline and spirit of the school should provide moral training. The association of the student in the classroom and in recreation helps him fit into his social group. The counsel and advice of his teachers should assist him in finding his real vocational interests and the school should equip him either generally or specifically for that vocation by the courses of instruction which are provided. But all of these elements put together are not sufficient as the goal of social education. There must be implanted in youth deep and permanent social interests. There must be not only knowledge of the problems of community, state, and nation, there must be a desire to help in the solution of these problems. There is a frequent complaint that college graduates do not take their part in the community life and assume the leadership in the solution of community problems that their superior training would warrant. One may be well adjusted in his group and may be strong physically and intellectually and yet fail to live up to the standards set for him by society. Unless he has a sense of social responsibility, a genuine desire to make a contribution, to serve his fellows, he has not found the pearl of great price. *Social interests* are as fundamental to true education as *intellectual interests.* Unfortunately this fact is often overlooked.

The spiritual development of the child is certainly of primary importance. His home, his church, his Sunday school, and his weekday school should all contribute to this

development. Specific religious instruction is generally impossible in the public schools, under our system of separation of church and state, and yet the schools should contribute definitely toward the strengthening of the spiritual nature of the child. If instruction does not result in a broader horizon, in a better orientation of the individual, in development of perspective and a fuller understanding of the facts of nature and man it has failed. Such broadening and deepening of the understanding lead to a consideration of the wonders of the universe, the intelligence that must be behind it and thus result in greater spiritual vision and interest.

To sum up the matter John Ruskin's comment on the meaning of education is worth remembering. He said: "The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely learned, but to love knowledge; not merely industrious, but to love industry; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice."

This definition written more than fifty years ago recognizes that education to be effective must be dynamic, must result in attitudes and desires as well as in learning and knowledge. Without this dynamic quality education will be sterile and ineffective. Only as it produces results in the lives of the individual can it be called really effective.

A portrait of Dr. J. C. Guilds, President of Columbia College (Columbia, S. C.), painted by an alumna, Mrs. Clarence I. Cutchin, of Dallas, Texas, has been presented by her to the college, "prompted by love for my Alma Mater and appreciation of what Dr. Guilds has done for the college."

Brevard College Completes Five Years of Service

Among the youngest of the junior colleges in North Carolina, Brevard College has an unusual record of achievement and growth since its establishment five years ago by the Western North Carolina Conference of the Methodist Church. It resulted from a merger of Rutherford College and Weaver College, institutions of half a century of rich traditions and service.

Most recent development at Brevard, perhaps, is the completion of a spacious gymnasium. Students performed all the building operations. The gym follows a long list of improvements over the five-year period of the school's history, a list which includes building and purchasing seven additional faculty homes; almost doubling the size of the college farm; erecting two large barns and several other farm buildings; beautifying the campus; building sidewalks and roads; acquiring by purchase and by construction adequate farm machinery, construction tools and work equipment; developing a herd of pure-bred Holstein cows, a flock of white leghorn chickens and a herd of pure-bred hogs.

The list, moreover, could go on to enumerate improvements in various departments, such as laboratory facilities, a well-equipped home economics department, a modern business education department and a newly created department of visual education.

To read this list, however, may, so the college authorities point out, still give only small indication of the energetic faculty back of every forward step and of the "learning" and "earning" and "living" opportunities which the college provides.

The Student Movement and the Church

H. D. Bollinger *

(See also article by H. D. Bollinger titled "Students, Religious Leadership and the Future in *The Christian Student,* May, 1939.)

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When units like churches make great organizational changes they need specialized and well-trained leadership. Three Methodisms are now in the process of creating a new church. What of the leadership in the new church? Historically, Methodism was born at the university. As the new church is established she should likewise be reborn at the university centers. The future of the new church is greatly dependent upon what concern the church exercises for her more than 200,000 Methodist young people on college campuses. What of the rebirth of religion in student life today? What is the situation in the new Methodism?

Before these questions can be answered let it first be noted that there is a religious awakening among college students today. There is a new turning to religion. This does not mean that we are witnessing a sweeping revival in religion comparable to some of the great movements of the nineteenth century. It does mean, however, that in this country today there is a new hospitality of attitude on the part of students toward religion. It means that there is an attitude that might be expressed in these words, "If religion has anything to say, let it now be said and we will listen." Such a statement expresses doubt, a willingness to give fair attention and the possibility of action. All three of these are plainly evident in student life today.

But let us return to the possibility of a rebirth in religion among students in the new Methodism. The situation is comparable to that which Moses once faced with the children of Israel. They were a scattered lot of family clans and tribal units. They, like the people of our day, had suffered under the cruelties of secularism. In such an hour Moses saw the possibilities of a new nation, conceived in a knowledge of God and dedicated to his laws and statutes. A "Uniting Conference" was held. It was at the time when Jethro, Moses' father-in-law came together with his family and kinfolk to meet the elders of Israel "at the mount of God." Jethro, the elder, observed that if Moses was to lead the people into a new day good leadership would have to be provided. These scattered tribal units could never be molded into the consciousness of a group unless a consecrated leadership could be developed.

Methodism faces that identical situation. The future of our missionary program, home and foreign, the future of our Methodist colleges and Wesley Foundations, the future of our entire program of religious education, in fact, the future of our church, rests almost entirely with each college generation. What of our young people in college, the leaders of the church of tomorrow?

Methodism might well turn to Exodus 18: 21 and note the suggestions for leadership that Jethro passed on to Moses. Believing them to be basic in the development of a Methodist Student Movement, we will note them here.

1. Jethro suggested that Moses

* Secretary for Wesley Foundations and Student Work, the Board of Education of The Methodist Church (formerly Methodist Episcopal).

should secure able men. Hundreds of years before the coming of the Christ he saw the necessity of trained leadership. The qualification is also contemporary to this hour. We need well-trained leaders. College students say, "Men who know their stuff." If there is one demand that society makes of college men and women today, it is that they be well trained in their specializations. Chemists need to know chemistry, biologists need to know biology, engineers need to know the mathematical accuracies of engineering, professional leaders must know their profession, religious leaders need to know and practice religion.

2. Jethro suggested to Moses that the leaders of the people must be men who fear God. He undoubtedly meant not merely that they must be conscious of the power and might of deity but that they must also stand in his presence with reverential awe. It is a well-known fact that science today validates the claims of religion that there is intelligence, harmony, and a moral order in the universe. Furthermore, the supernal Jesus, speaking as he does with contemporaneous power in personal vividness to thousands of people concerning the nature of intelligent love at the heart of reality becomes, for students, the possible person who will catch their imagination. If ever there was an opportunity to know God and practice His presence, it is now. If ever there was a privilege to think (and act) the thoughts of God after him, it is now. May the Church of God realize this fact and provide the means whereby this student generation may "fear" God. If the Church will do this, mankind may be saved an untold amount of suffering, for God is plainly speaking to men today, urging them to practice co-operation, oneness, and community.

3. Jethro suggested that the men in leadership positions in the nation of Israel must be men of truth. When future historians look back upon our age, they may refer to it as the age of the battle of truth. Jesus said, "Ye shall know the truth and the truth shall make you free." However, freedom is steadily losing ground among the nations of the world today, our own included, and it is because the truth is obscured by propaganda. Therefore, if ever there was an historical statement contemporaneous to our times, it is that our people might know the truth in order that the people may be free.

The college campus, with its environment of research and truth seeking, is peculiarly adapted to an understanding of the truth that men might be free as Jesus suggested. There are three attitudes in regard to the truth that are not only evident upon the campus itself, but these three attitudes are characteristic of the fine, high-minded Christian college students that we find in our Methodist colleges and Wesley Foundations today. They are:

a. An open mind. The open mind is necessary to a knowledge of the truth. If there is a characteristic attitude of college students today toward religion it is an open-minded willingness to know the truth.

b. A hunger and thirst for the truth. The discovery of truth can never be made with a negative, half-heartedness. The price of discovery is a type of self-sacrifice that is characteristic of Christians. In our student groups this willingness to pay the price is frequently evidenced today. The church should be in full realization of this fact and help provide the dramatic pioneering missionary conquests at home and

abroad that at once are a satisfaction to the desire and a method of bringing the kingdom to realization.

c. An understanding of the truth in relationship to human personality. There is a growing body of alert-minded Christian college students today who see the truth in relationship to the human beings involved in the institutions and organizations of men, just as Jesus did. They see that back of the cruel secularism and practical atheism of our day there is a competitive economic system that crushes human beings. They are aware of totalitarian states whose pagan state philosophers and chauvinistic nationalism is backed by military might. In the midst of all this these fine young people are also aware of the possibilities of co-operation, economic democracy, racial fair play, intelligent patriotism and international brotherhood. It is not trite to suggest that western civilization might yet be saved if the church can find the mechanism for channeling the Christlike idealism of this significant minority among Christian college students.

4. Jethro suggested to Moses that the leaders were to be men who hated covetousness, that attitude of mind among men whereby they desire to have and to hold that which belongs to others. This man Jethro seems to have known human beings. He seems to have sensed the fact that one of the most dominant and cruel traits of men is greed, and he wanted his leaders to hate covetousness. The true spirit of self-sacrifice, mutuality, sharing and redemptive love had not yet appeared, for this was at least twelve hundred years before Jesus. However, it is well to note that these cannot be practiced except as we get rid of greed and prepare the ground for love.

If the church could achieve the stupendous task of producing one generation of college men and women whose chief motives were not centered in profit, personal satisfaction and greed, but in sharing, co-operation and a Christlike concern for others, such a generation could usher humanity to the threshold of a new day. Again, let it be clearly noted this is not in the realm of wishful thinking nor vague hope. It is a daring possibility that the new Methodism might achieve, provided we nourish the thrusts of idealism that the fine Christian students of our generation are now making.

In conclusion, as we think of the student movement in the new church it is necessary to think in practical terms. The three former Methodisms are now spending about one-half dollar of benevolent money per year per student religious program on the campus. This meager sum can never achieve that which imperatively needs to be done. When the stern necessities of staff, leadership training, program resources, conferences, religious emphasis concerns and multiplied other factors are considered, the least that the new Methodism can afford to spend is five dollars per year per student. The fate of the future rests with the General Conference which has the power to determine whether the Church will match the idealism of youth with a program commensurate to the needs and opportunities of the hour.

Compulsory class attendance, grades, and examinations, are eliminated under the new system at University of Rochester, designed to give honor students greater freedom in planning their own education according to their special needs and abilities.

The Student Movement in the Methodist Church

Harvey C. Brown

For more than a quarter of a century the student program of the Methodist Church has been a constant factor in campus life. This developing movement has stood consistently for the voluntary principle in the educational process; it has been concerned with the formal curriculum, with the students' attitudes and chosen activities; and it has joined with college and university administrations in the task of meeting one of the greatest needs in modern education, namely, *the interpretation of the educational motive.*

As a movement of Christian students on the campus, unifying diverse and competing forces, liberalizing student thought and experiment, developing a fellowship in testimony and in quest of truth and Christian living, affording a medium for personality development, disciplining an aggressive Church leadership in moral reform, and promoting a collective effort toward a positive campus morale, the Wesley Foundation (now The Methodist Student Movement) has abundantly proved its worth as a major educational and Christian agency of the Church.

If our students have developed through student leaders and staff a movement that has exerted a powerful influence in awakening, inspiring, and guiding campus groups to eminent goals of personal attainment and social effectiveness, the united church ought to provide adequately for its continuance as an integral part of its total youth movement, and likewise make provision for its relationship to the United Christian Student Movement of North America. For Methodism to include definitely in its educational processes a student movement, does not necessarily mean that such a movement will be a separatist or isolationist emphasis unrelated to its general youth program and to other denominational and extra-church groups. It will simply indicate the intentions of the Methodist Church to measure up to its responsibility in providing religious education that is at once thorough, statesmanlike, and Christian for its students. If the new Methodist Church does not provide for the conservation and continuation of its student religious work, we need not be surprised if we lose a generation of college youth at a time when the Church desperately needs trained consecrated Christian leadership.

The Development of Significant Objectives

During the past twenty-five years certain basic principles or Christian objectives have emerged out of a varied campus experience which have been helpful in orienting the Movement in the educational process. Likewise, these objectives differentiate the student program of the Church from movements which are not definitely Christian in their emphasis. A Christian student program must run much deeper than mere skills, methods, and devices by which students may be held to an organization.

Fundamentally, it must go deep enough to touch the inner nature of the universal Christian fellowship —the Church. It must inquire of what sort of folk these modern students are and what are the laws by which they *grow* and *change.* It must earnestly seek the answer to

the inquiry, "What can these two, the church and youth together, mean to something greater than either—the Kingdom of God?"

Working principles which seem to be rather significant, educationally sound, and altogether worthy of a Christian Movement were, on the basis of past experience, recently formulated by a representative group at the first National Methodist Student Leadership Training Conference at Berea, Kentucky. The statement follows:

The Methodist Student Movement is the Methodist Church at work in the college community, seeking, through organized fellowships in Methodist colleges and through Wesley Foundations in state and independent colleges, to provide for the spiritual, moral, and social needs of students. Among its objectives are the following:

1. To lead students into becoming followers of Jesus Christ and into a vital personal relationship with God.
   a. To lead students to the Christian point of view in terms of intellectual and personal integrity, and to help them make readjustments incident to their expanding knowledge and their new experiences in college life.
   b. To assist the individual student to acquire definite habits of personal devotion.
   c. To help students develop personal discipline and habits of temperance.
2. To develop a supporting group in which individuals will mutually strengthen one another in Christian living through:
   a. Experiences of creative worship.
   b. Wholesome and creative recreation.
   c. Making possible through wholesome relationships scientific conceptions of Christian experiences of friendship, courtship and marriage.
   d. Providing a laboratory for experimental projects in personal religious living and social action.
   e. Relating the student vitally and practically to the Church as a fellowship of those who share the adventure of making a Christlike world.
3. To enlist and train students for lay and professional leadership in the Church.
4. To help create a new order (the Kingdom of God) embodying Christian ideals and conserving the highest human values:
   a. By practicing racial understanding, fellowship, and co-operation.
   b. By helping build a Christian co-operative economic order.
   c. By developing an attitude of good will and promoting world peace.
   d. By mutually sharing our religion and culture with other peoples and especially with fellow students from other lands, through missionary enterprises of the Church and through the co-operation with other groups on the campus.
   e. By fostering interdenominational and interreligious understanding and co-operation.

The Campus Is the Church's Opportunity

It is not an exaggeration to say that one of the greatest and most urgent problems now facing Methodism is created by the fact that year after year an increasingly large number of our young people are leaving their homes and local churches to enrol in one of the many colleges and universities of

our country. Here, every peril of religious faith has been reckoned with before it reaches the rank and file, and here the opportunity for vitalizing and reorganizing a confused society has been particularly inviting and challenging. Recent investigations show that the majority of students who are enrolled in institutions of higher learning come from homes with a religious background and with religious ideals and habits. The same investigations show that in far too many cases college and university experience does something to the student that does not increase his interest in religion and his loyalty to religious institutions. Here is a major challenge to the church. If religion is to be kept vital in the crowded schedule of a student, it must be wisely planned, attractively presented, and vitally interpreted. This task concerns not only the local church adjacent to the campus, but the whole church. The campus is the frontier of science, of philosophy, of social behavior; it is also the frontier of religion.

Methodism and Its Students

No one questions the place of the church in the field of higher education. The history of education in America reveals the record of the church in its attempt to face its task. Until the middle of the last century the church maintained its leadership in this field. Since it can no longer compete with the rapid growth of secular institutions in the field of education, it must face the task of providing religious training for its students wherever they are found. The ministries of religion are essential to persons who are engaged in the pursuit of learning in all educational institutions. The rapid rise of secular schools offers a new challenge to the church. We are facing the necessity of getting away from the idea of competition between church-related and state schools. We must follow our Methodist youth on to whatever campus they may go and give them the ministries of religion. If there are grounds for the accusation that students attending state and independent schools are poorly prepared for religious leadership and neglect the Church after graduation it is largely due to the fact that the church has been neglecting her students on the state campuses.

The Church in its program of Christian education must insist that the purpose of education does not consist only in the acquiring of factual information or in the acquiring of certain skills, but in what the person *becomes*. Instruction, atmosphere, and environment are essential elements in the educative process; but the process of becoming is hastened by meaningful experiences gained through activity. One learns to teach not by gaining factual information only, but through the process of teaching; likewise, one becomes a Christian by engaging in a Christian enterprise.

At this point the Church in her own institutions of learning has been neglected. Much concern has been exercised in the quality of classroom instruction, but little attention and supervision have been given to the campus activity program which is definitely a part of the curricular process. In too many instances this phase of the educational process has been left with a few interested students without counsel or to extra-church organizations which had little knowledge of what the church needed in trained leadership. It is obvious that if this state of affairs is to be corrected in the *new Methodist*

Church provisions must be made for giving leadership to extra-curricular religious activities within the framework of the Methodist Student Movement.

The ministry of the Church to college students must enlist them in the mission and program of the church. The local church near the campus is a laboratory for training. It must be recognized, however, by college administrations and local church leaders that the young people's program in the college church cannot assimilate the total potential student leadership nor can it provide an adequate activity program within the confines of the local church building. The young people's program in the local church will need to be expanded and enriched and in addition will need to be correlated with a more comprehensive activity program on the campus. Of necessity, a Methodist Student Movement program must maintain an intercollegiate, interdenominational and extra-church emphasis.

Responsibilities of the Church—General and Local

The necessity for developing a strong student program in Methodism is obvious. Prospects for such a development are encouraging since a splendid foundation has been laid by the student departments of the uniting churches.

Certain responsibilities will fall upon the Church, general and local.

The local church, in co-operation with the Division of Educational Institutions of the General Board of Christian Education must accept its share of responsibility for developing an adequate religious activity program.

In church-related institutions there must be close co-operation between the department of religion of the institution and the local church. The Methodist student program should be related to the Conference, Jurisdictional and General program of Christian education.

Methodist student programs on several campuses within a given area conference, regional or general, should be related through organization and program.

The religious program should seek to keep the student-church relation as intimate and vital as possible and seek to prepare him for larger service through the church in post-college years.

The Methodist Church program seeks to sustain co-operative relationship to the student programs of other denominations and to the programs of other student religious organizations.

On the campuses of state-related institutions the Methodist Student Movement organization seeks to cooperate in all matters of general program, especially those that are classified as "on campus," through such organization as shall represent the united effort of religious groups represented on the campus.

The church must provide adequate adult guidance and supervision.

Students and their leaders reaffirm their faith in that redemptive love and their faith in the Church whose cause they love. We believe that the Church will not fail but heroically seize this opportunity for serving the Kingdom of God.

The 120-page *Report* of the Berea Conference is now ready. Order from the General Board of Christian Education, 810 Broadway, Nashville, Tennessee. Price, 50 cents. The supply is limited.

An Interpretation of Berea

Murray S. Dickson *

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The essence of Berea is the essence of the New Methodism, for in the Berea Conference were embodied all the challenge and promise of the United Church. Held at socially significant Berea College very early after the Kansas City Uniting Conference, this First National Methodist Student Leadership Training Conference undertook at once to consolidate the best features of student work in the uniting Churches and to serve as a point of departure for further advance in this most important field. In these undertakings it succeeded to an amazing degree.

The very setting of the conference was significant. Berea College is a school in which class distinctions are non-existent, in which a very nearly completely Christian economic and social order prevails. The very present fact of this school was in itself a constant challenge to delegates from less Christian campuses.

Further, the Berea Conference came in the fullness of time. As N. C. McPherson exclaimed, "We were ready for Berea." For some years both the Methodist Episcopal Church and the Methodist Episcopal Church, South, had been conducting student leadership conferences and seminars, at Evanston and at Mount Sequoyah and Lake Junaluska; and frequently the churches had shared leadership at these conferences. In addition, staff members of each Church had participated in state and special conferences in student work in the other Church. This very definite trend toward a unification in spirit of student work north and south had been given great impetus by the first National Methodist Student Conference at St. Louis, Christmas, 1937. Hence, immediately upon official unification of the Churches at the Kansas City Conference, student workers were ready and eager to meet together to share experiences and ideas and lay plans for a rapid advance of student work in the new Church: so the Berea Conference was most opportune. Although the Conference did not undertake in any sense to legislate for the student work of the united Church, and although its findings were reported simply as suggestions, these findings nevertheless represent the combined best thinking of student workers in Methodism. Small wonder the Conference was so rich in constructive recommendations and values.

Perhaps Berea's most tangible result was the exchange of experiences and ideas in student work growing out of varied practice in different sections of the Church. In the meetings of the seminars and commissions, workers from all over the nation drew upon the wealth of their own particular knowledge and experience to share in working out suggestions for student work in the new Church. The seminars dealt particularly with factors vital to religious living on the college campus. The seminar on "Counseling and Personality Development" chaired by Olive J. Card, discussed the nature of personality, factors which interfere with or contribute to its development, the meaning of religion for the growth of personality, the characteristics of Christian personality, and the techniques of developing such personality. The group discussing the problems of "Enriching the Religious Life of

* Associate Director, Wesley Foundation, University of Texas.

Students," led by John Irwin, appraised the religious life of the average newcomer to the campus, examined the nature of personal religious living in general, reviewed current student attitudes toward the Church, suggested methods of bringing students into closer contact with the Church and its purpose, offered recommendations for making religion function in specific situations, and undertook to characterize an adequate religion for college students. The seminar studying "Fact Finding and Service Projects in Christian Social Action," with Tom Pendell and Murray Dickson as Cochairmen, examined the philosophical and practical justifications of the Church's interest in social action; set up general and specific objects for social action; sought to indicate how these goals might be achieved in community service, recreational projects, economic projects, race and peace projects, solution of campus problems, and educational projects; discussed the relationship of the Methodist Student Organization to other liberal and Christian youth movements; and outlined general principles underlying a sound approach to problems of fact finding and service projects for college students in Christian social action. W. Emory Hartman, James W. Workman, and Marshall T. Steel co-operated in leading the seminar on "Preaching to College Students"; student needs were examined; general information concerning the nature and the details of familiar types of church services, and students' reactions to those services, were collected from questionnaires and written suggestions filled in by members of the seminar; changes in college preaching were recommended by the students; and comments by pastors and students were discussed. The seminar on the "World Mission of the Christian Religion," under the leadership of J. Earl Moreland and Ruth Ransome, discussed the changed and revitalized philosophy of missions, examined the basic facts in the mission situation, suggested specific campus projects, and discussed resources and materials. In all of these seminars the most valuable feature was the consolidation of the experience of the churches through the sharing of ideas by workers from all over the nation.

The afternoon commission meetings differed somewhat in nature from the seminars, dealing more with technique and methods than with content. Commissions included "Qualifications for Adult Leadership in Student Work," with Nelson P. Horn as chairman; "The Organization of Student Work on Local Campuses," with Harold Ehrensperger, Harvey C. Brown, L. F. Sensabaugh, and Heil D. Bollinger co-operating as leaders and resource persons; "Standards of Value for a Campus Religious Program," led by Edwin C. Voight and Mrs. Reese M. Massey; and "Courses in Religion Within a Student Program," led by Edwin Price, C. W. Hall, and B. A. Rogers. In addition, the entire conference met in two sessions to discuss the "Program and Organization of the National Methodist Student Movement," under the combined leadership of Drs. Brown, Bollinger, McPherson, and Ehrensperger, and adopted a series of carefully worked out recommendations embodying its findings. The chief value of the commissions, as of the seminars, lay in the interchange of ideas which they fostered.

Less tangible than the work of the seminars and commissions, but fully as significant a value derived

from the conference, was the fellowship it afforded. The very sharing of thought and background, the fact of our co-operative search for better and more effective ways to attain our common goals, the realization that we were each a part of a nation-wide fellowship of service in Methodist student work—all these lent a warmth and depth to the conference that in retrospect reappears as one of the greatest values derived from the conference. The fellowship of recreation under the splendid leadership of Eugene Durham supplemented the fellowship of ideas of the seminars and informal discussion groups, helping to produce this valuable atmosphere of unity and brotherliness which pervaded the conference.

Also significant as a product of the conference was the new sense of responsibility with which it endowed student workers. We were made to see more clearly the responsibility of the college situations for the training of adequate and desperately needed lay leadership in the church, and as we examined in seminars and commissions and informal discussions the problems of providing this training, the challenge of our own local campuses loomed large. And as Dean W. J. Faulkner and Dr. Harold Fey outlined in their addresses the essentials of Christianity and the challenges flung at our religion by social and economic and political conditions at home and abroad, our recognition of the mission of Christianity and of the Church deepened, and once more we were made aware of our responsibility to provide leadership. One of the greatest values derived from the conference, then, was a new *sense of mission* among student workers—a sense of mission tempered by humility in the face of our delinquencies, but none the less a sense of mission.

Perhaps even more valuable than the other contributions of the conference was the inspiration it brought us. The opening address by Bishop W. T. Watkins on "Being a Christian on the Campus" and the concluding challenge by Dr. Georgia Harkness fired us with new zeal. But of even greater inspiration were the morning worship services written and for the most part conducted by Harold Ehrensperger. All of us gained from the conference new inspiration and courage to go forward in our work.

These, then, were among the chief values received from the conference: the exchange of ideas and the co-operative thinking through of problems of student work which we experience together; the fellowship we enjoyed, the new sense of humility and mission we acquired; and the inspiration with which we were fired. The import of the conference is to be measured in part by the worth of these contributions.

Aside from the concrete values of such a conference, there stand out in retrospect certain impressions or characteristics which set it apart. Berea is characterized by four significant traits.

Dominant among these was *unity*. Students, north and south, east and west, are united already in spirit, in fundamental philosophy, in specific attitudes toward problems of social and religious significance, such as race, peace, economics, and personal religion. Among students, truly "the Methodists are one people!"

A second charactertistic of the conference was its searching challenge. The constant recognition of the need for religious insight in the world today, the increasing realization that only through the church

could that insight come, the growing awareness that the hope of the church lies in trained leadership—small wonder the challenge of this conference stands out in our minds and actions.

Out of this challenge came purpose—high purpose to rededicate ourselves to the task of building the Kingdom, *here* and *now*, in the very face of the chaos which besets us.

And out of Berea, too, came the power, the power to measure up to the purpose, to face the challenge, to avail ourselves of our united strength. With such unity of spirit as marked the Berea Conference, there are no bounds to the potentialities of the new Methodist Student Movement. We will be limited only by the limits of our own courage and insight and willingness to use the power that is ours.

Unity, challenge, purpose, and power, the essence of Berea, the essence of united Methodism.

What They Say About Christian Higher Education

Chief Justice Carl V. Weygandt, of the Supreme Court of Ohio, at the centennial celebration dinner of the First Lutheran Church, Dayton, Ohio, made the following statement during the course of his address:

"Apparently in this machine age we are beginning to realize that education is one of our processes that cannot successfully be mechanized. It cannot be made an impersonal experience. This is one of the reasons that the so-called small church college is coming into its own. In education the development of intellect cannot readily be considered as more than one-half of the task. Of at least equal importance is the concurrent development in the minds of our young people of the emotion of conforming their daily lives to the standards they intellectually justify. What is to be said for education that permits an individual to indulge freely in conduct for which he can offer no rational explanation?"

Judge W. M. Cox, of the Supreme Court of Mississippi:

"Education is being taken over by the state. A great system of tax-supported free schools, from the primary grades to college and university, teaching every conceivable branch of learning but religion, is being established. They have charge of the child for from twelve to sixteen years. Here he gets the secular learning he is thought to need to fit him for the secular life; but he also absorbs the regulative ideas which are to mold his character and determine his conduct.

"The spirit of these schools is necessarily secular. They could not, if they would, teach religion, certainly not the Christian religion. Either their attitude is out-and-out hostility to Christianity, cold neutrality, or, as with some, friendly and sympathetic neutrality. But clear, definite, and positive instruction about God and his righteousness, and about his Son, our Savior, and his remedy for sin, is excluded from the curriculum; and the pupil is left without knowledge of them, or with the idea that they are of secondary importance.

"It is, therefore, incumbent upon the church, if we would not have America paganized: to establish and maintain schools of their own, where, in addition to secular learning, they may, without restraint or reserve, teach the great system of truth revealed in the Scriptures, and especially in the words and character of Jesus."

Textile Industrial Institute (Spartanburg, S. C.) has discontinued its high school department.

The Wesley Players

Harold A. Ehrensperger *

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The National Society of Wesley Players started because certain leaders in drama in the church believed in two suppositions. The first was that drama would some day be one of the leading if not the leading instrument in making effective the message of Christianity. The second was that the place to begin the educative process of reintroducing drama in the church and giving it the intelligent and dignified standing that it must have if it is to be effective, was in the young people who are now in the university and who are returning to their local communities where they are destined to be the leaders of whatever religious life we shall have in the future.

With these ideas uppermost in their minds, the group at the Wesley Foundation at the University of Illinois started in 1924 to spread their gospel. They called in other Foundation leaders of the Universities of Iowa and Wisconsin. They, too, were finding that drama had a meaning and an interest that was needing guidance and help. And from this initial enthusiasm has grown the National Society of Wesley Players, the only organization of its kind in the world.

There are now twenty chapters "carrying on" in all sections of the country. The Players have dedicated themselves to religious drama in the largest meaning of that term. Members are taken into the society after a pledgeship in which they have demonstrated their sincerity in this type of work. The groups are organized to read and discuss plays and to produce them both in the local church and for the churches in the surrounding territory. Some of the most effective student deputation work has been done by the Players' groups.

One of the chief concerns of the society is to educate audiences in recognizing drama as an educational force and as a medium through which co-operative projects can be carried on. Likewise, the group are also seeking to raise standards in the field of church drama. Before a chapter is taken into the organization, it must show the national officers that it has been producing plays of an approved merit. It must also produce a sufficient number to give it standing in the student group.

If students once catch the enthusiasm that undergirds one who "loves" the drama and is, therefore, in the truest sense "amateur," then they will go back into their home churches to carry on their interest in producing plays of high caliber.

The Players have conducted two national playwriting contests from both of which notable plays have come. "The Victor" by Elliot Field, and "No Gift in Return" by Jean Cameron Agnew, have been published and widely produced. During another recent year, the national group proposed the production of one play throughout all the chapters as a "test" play and then met in conference at the national meeting to discuss the problems involved in the production and reception of the play. This last year a new manuscript, "Martyr's Return," by Marion Wefer, has been "tried out" by the groups. Questionnaires distributed to the audience, the players, and the production staff have yielded valuable information that will make this project one of the most unique in the history of drama in the church.

The Footlight, the magazine of

* Head of Division of Plays and Pageants, General Board of Christian Education, Methodist Episcopal Church, Chicago.

the Players, is the only periodical devoted exclusively to drama in the church. It is published by the Players under the director of the Department of Plays and Pageants.

The organization has been receiving national recognition. In *Everyman's Drama,* a book published by the American Association for Adult Education, the National Society of Wesley Players is recognized as the leading group using "theater for content." In an article entitled "The Church and the Drama" in the September number of *Theatre Arts Monthly,* Wesley Players is again called one of the pioneer organizations in the country in the development of serious drama.

The Players are distinguished in the new Methodist Church by the fact that for some four years they have been an organization of the whole church, having chapters both in the South and North. Their most recent advance has been to broaden their membership to include dramatic groups in all student work, both in colleges and state universities. In this way they are becoming the recognized student dramatic organization of the church.

American Education Week 1939

The 1939 American Education Week observance will be held November 6-11, 1939. "Education for the American Way of Life" is the general theme. As in previous years the National Education Association has prepared materials to assist schools in planning for this observance, including colorful posters, leaflets, stickers, and packets containing special folders for the different school levels prepared by field committees in various sections of the United States.

On Being a College President

Dr. Ralph Cooper Hutchison, President of Washington and Jefferson College, says:

"It is the greatest job in the world. To have constant and permanent contact with the fine and tempered minds of an outstanding faculty, to live among these choice students at the time of their vibrant activity and maturing aspirations, to go to and fro among the achieving alumni of a great college and to work with the kind of men who are trustees here is all that any man could ask for a happy, inspiring life experience.

"But the job has its drawbacks. The college president is likely to starve to death in the midst of plenty. He lives with fine minds, but has no time to listen to them. He lives in a world of books, but cannot read them."

Curtis Retires from Business Managership of Greensboro College

H. G. McEntire, of Granite Falls, North Carolina, has been chosen to succeed Rev. W. M. Curtis as treasurer and business manager of Greensboro College (Greensboro, N. C.), according to Dr. Luther L. Gobbel, president.

The retirement of Mr. Curtis, who began his connection with the college in June, 1905, comes after thirty-four years of service to the institution and marks the close of a tenure which has extended over the administrations of three presidents of the college—Mrs. Lucy H. Robertson, Dr. S. B. Turrentine, and Dr. Gobbel, the incumbent.

Mr. McEntire, who did his undergraduate work at the University of North Carolina, comes to his work at Greensboro College with an unusually good background of training and experience.

Our New College Presidents

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Umphrey Lee
Southern Methodist University

Umphrey Lee, the son of the Reverend Josephus and Esther

UMPHREY LEE

(Davis) Lee, was born in Oakland City, Indiana, March 23, 1893. He received his A.B. degree at Trinity University, Waxahachie, Texas, in 1914, and his A.M. degree from Southern Methodist University, Dallas, Texas, in 1916. He studied at Columbia University in 1916-17, at Union Theological Seminary in 1921-22, and at Columbia again in 1928-29. The D.D. degree was conferred upon him by Trinity University in 1928. He received his Ph.D. degree at Columbia in 1931.

Dr. Lee married Mary Margaret Williams, of Gatesville, Texas, December 29, 1917. They have one son, Umphrey, Jr. Dr. Lee was ordained to the ministry of the Methodist Episcopal Church, South, in 1918, serving as pastor at Cisco, Texas, 1918-19; as director of the Wesley Bible Chair, Austin, Texas, 1919-21; as pastor at Ennis, Texas, 1922-23; as pastor of the Highland Park Methodist Church, Dallas, 1923-36. He was professor of homiletics in the School of Theology of Southern Methodist University, 1927-32, and Dean of the School of Religion, Vanderbilt University, Nashville, Tennessee, from 1936 to 1939, being Drucilla Moore Buffington professor of church history from 1937-1939.

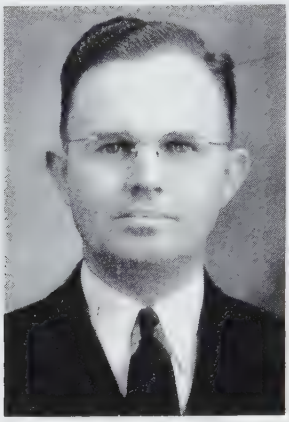
In November of 1938 he was elected President of Southern Methodist University and in March of 1939 took up the duties of that office.

He is a member of the Civic Federation of Dallas (President, 1930-36), and is a member of the board of trustees of the Dallas Historical Society, the Dallas Art Association, and the Methodist Hospital of Dallas. His clubs are Rotary, Town and Gown, Round Table, and Thirteen.

He is the author of *Jesus the Pioneer,* 1926; *Short Sketch of the Life of Christ,* 1927; *The Lord's Horseman—John Wesley,* 1928; *The Bible and Business,* 1930; *Historical Backgrounds of Early Methodist Enthusiasm,* 1931; *John Wesley and Modern Religion,* 1936. He is a contributor on religious subjects and a member of the editorial council of Religion in Life.

J. Earl Moreland
Randolph-Macon College

J. Earl Moreland was born October 2, 1897, in Commerce, Texas. He was educated in the public schools of Texas, at Austin College, and at the Southern Methodist University. He received his A.B. degree in 1918. He returned to the University, after a year of service in Washington, and spent two years in graduate work, receiving his M.A. degree in 1921. He did further graduate work at George Peabody College for Teachers in Nashville, Tennessee.



J. EARL MORELAND

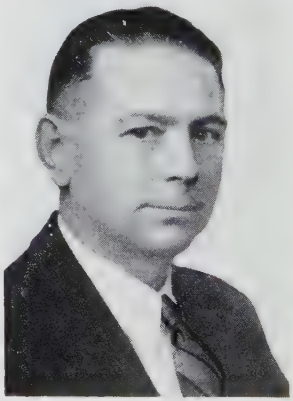
Mr. Moreland went to Brazil as an educational representative of the Board of Missions of the Southern Methodist Church, serving fifteen years under that Board. At Porto Alegre College, in Porto Alegre, Brazil, he served as Professor, 1922-24, as Vice-President, 1924-26, and as President from 1927 to 1934. From 1930 to 1934 Mr. Moreland was President of the General Board of Christian Education of the Methodist Church of Brazil. He also served as an executive member of the "Central Council of Teachers" of South Brazil. Upon his return to the United States in the fall of 1934 he traveled for a year interpreting educational missions on the campuses of colleges and universities across the country. He represented the Southern Methodist Church at the International Laymen's Congress in Chicago in 1935; and he represented Brazil at the International Missionary Council in Northfield, Massachusetts, in the fall of the same year. He served as a leader in the Memphis Youth Conference in 1936, and in the International Student Conference in Indianapolis in 1937. He has lectured and taught courses in Pastors' Schools and Leadership Training Schools in Virginia, South Carolina, Alabama, and Tennessee.

During the past three and a half years Mr. Moreland has served as Vice-President of Scarritt College, in Nashville, Tennessee. He has contributed to the literature of his church and to other educational and interdenominational periodicals. He was President of the State Young Men's Christian Association of Tennessee and President of the Pan-American Council of Nashville.

His wife is the former Helen Elizabeth Hardy, of Norfolk, Virginia. They have four children: Jane Long, age 14; Helen Elizabeth, age 12; Mary Emma, age 7; and Frances Hardy, age 5.

Frank Leonard Turner
McMurry College

Frank Leonard Turner, son of William O. and Mary Allen Turner, was born near Brownwood,



FRANK LEONARD TURNER

Texas, January 27, 1893. He attended a rural school until he was fifteen years of age, at which time he left home to secure an education. He graduated from Comanche High School in 1911. He attended

Daniel Baker College at Brownwood and Polytechnic College at Fort Worth, teaching school to pay his way.

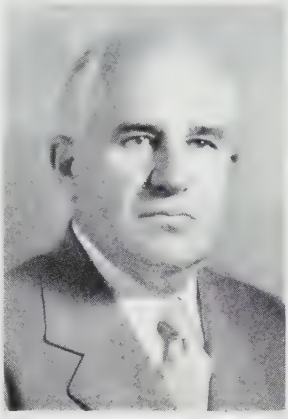
Dr. Turner served in the U. S. Army during the World War and upon his return home entered the retail shoe business. While thus engaged, he responded to the call to preach and was recommended for admission on trial to the Central Texas Conference. His first pastoral charge was at Jarrell, Texas, near Georgetown, which appointment made it possible for him to attend Southwestern University. Graduating from Southwestern in 1925 with the Bachelor of Arts degree, he served one year as field secretary of his Alma Mater. After that he returned to the pastorate and served churches in Valley Mills, Hamilton, Missouri Avenue, in Fort Worth, First Church Cisco, Matthews Memorial in Fort Worth and First Church Ballinger. He was called from the last named appointment to the presidency of McMurry College, which office he assumed December 1, 1938.

In August, 1938, Dr. Turner was awarded the honorary degree of Doctor of Divinity by Daniel Baker College.

Shortly after his return from the army, December, 1919, Dr. Turner was married to Ruth Howard. They are the parents of two children, Frank, Jr., 18, and Betty June, 8.

Walter Patten
Louisburg College

Walter Patten, who was elected last March as President of Louisburg College, Louisburg, North Carolina, was born on September 15, 1880, at Bridgeville, Delaware, and received his early education in the schools of that town. His college preparatory work was done at the Classical High School of Providence, Rhode Island, and his university undergraduate study at Wesleyan University, Middletown, Connecticut, from which he graduated



WALTER PATTEN

in 1907. For the M.A. degree, his courses were taken at the University of North Carolina, in the fields of Philosophy and Sociology, while his D.D. was conferred by his Alma Mater in 1928.

After finishing his college course at Wesleyan, he came to North Carolina to reside, and was ordained into the ministry of the Methodist Episcopal Church, South, in the North Carolina Conference. During the years he has served as both pastor and presiding elder. More than half of his ministry has been spent in educational centers, with pastorates totaling ten years at two different periods at Chapel Hill, the seat of the University of North Carolina, and with a four-year pastorate at Greenville, at which place is located the East Carolina Teachers' College. It was during the second pastorate at Chapel Hill, 1921-27, that much of his time was devoted to the erection of an adequate and beautiful church edifice in which to take care of the 800

Methodist students attending the University.

For the year and a half before his election to the presidency of Louisburg College, he had been Public Relations Secretary of that institution, with the special duty of raising a long-standing and large debt.

Dr. Patten's family consists of his wife, who was Sarah Cady, of Providence, Rhode Island, and five children, three sons and two daughters. Of these, a son and a daughter hold A.B. degrees from Duke University, and the third son is entering the Duke School of Religion this fall. The oldest and the youngest sons graduated from the University of North Carolina, and the youngest daughter is now a student in Louisburg College.

Joint Meeting of Methodist College Associations Planned

Instead of joining with the Local Church Section in the meeting of the Educational Council in December, the College Section will hold its annual meeting this year with the Educational Association of the former Methodist Episcopal Church and with the college group of the former Methodist Protestant Church.

The place set for the meeting is the Benjamin Franklin Hotel, Philadelphia, and the dates are Monday and Tuesday, January 8, 9, 1940.

On Wednesday, January 10, the Council of Church Boards is scheduled to hold its annual meeting in Philadelphia and on Thursday and Friday, January 11, 12, the American Association of Colleges will be in annual session in the same city. It will therefore be easily possible for the college men, while in Philadelphia, to attend not only the college meeting of their denomination but to be present also at two other educational gatherings of national scope and interest.

The decision to move the College Section meeting to Philadelphia comes after due deliberation by the Executive Committee and after consultation with the Executive Committees of the Local Church Section and of the Methodist Educational Association as well as with representative college officials of the Methodist Protestant Church.

At a meeting of a joint Program Committee recently held in Washington, it was planned that a dinner meeting at 6:30 P.M. on Monday, January 8, should be the opening feature of this national Methodist college meeting. Other program features were slated for Tuesday, morning, afternoon, and evening. Included in the subjects to be discussed are: Relating the College to the Democratic Scene; Improving Our Colleges Religiously, (a) Institutionally, (b) From the Standpoint of Student Religious Activities; Improving Our Colleges Educationally; Improving Our Colleges Financially; The College in United Methodism.

Separate business meetings of the three component groups are contemplated during Tuesday afternoon, in which meetings consideration will presumably be given to the future of the Educational Associations.

Invited to the Philadelphia meeting are the presidents, deans, and other administrators of Methodist colleges, teachers of religion and teachers in related fields in Methodist colleges, one member from each college board of trustees, directors of student religious programs as, for example, Wesley Foundation directors, and conference or regional executive secretaries.

Book Reviews

College Projects for Aiding Students. Wheeler and Ratcliff. Bul. 1938, No. 9. U. S. Department of Interior, Office of Education.

Working one's way through college has long been a popular procedure among college students. Even during the prosperous twenties the working student on many campuses came to be the rule rather than the exception. There has, however, been a decided increase in student aid during and since the depression, and this publication brings up to date a picture of the practice, opportunity, and trends in this area. It is an excellent discussion, comprehensive and illuminating.

It gives its approval, educationally, to the principle of earning while learning and suggests that gainful employment might well possess significance, educationally and socially as well as economically. "To reach the age of twenty-two," so the authors say, "without ever having earned a dollar, may be a serious educational handicap to a large proportion of college students. This may be true quite as much of those who have plenty of money as of those who have it not."

In making the point at the outset that increased financial need on the part of the student has made necessary increases in aid to students, the authors point out that in general this aid has taken either or both of two turns. First, the providing of work to students whereby they might earn a part or all of their expenses, and, second, the launching of projects—for example, co-operative homes — designed to reduce the cost of student living. A detailed analysis of each method of procedure is offered and case studies are reported.

College administrators, student counselors, and other workers with students will find this a very helpful and practical booklet.

B. M. M.

The Promise of Tomorrow. By Walter E. Myer and Clay Coss. Civic Education Service, Washington, D. C. 1939. 541 pages. Price, $2.50.

Occasionally one finds a book that is so valuable for so many people that he finds it difficult to know how to describe it, so that everyone who should read and use it will secure a copy. The directors of the Civic Education Service have produced such a mine of usable information.

The Promise of Tomorrow is divided into three sections: the first deals with the "social scene" which conditions the lives of all of us, but is of particular significance to college students and young people. One chapter in this first section, entitled "Roads to Civic Knowledge," should be of special value just now because of the need for clear, unemotional thinking about the causes and events of this war-torn world. It offers definite suggestions on how to puncture the shell of propaganda and discover the true situation and what prejudices to guard against. Knowledge is not enough, if one is to be a good citizen, so this chapter is followed by one indicating ways to move "From Knowledge to Action."

The second section considers the meaning of "individual responsibility"; what constitutes physical and mental health; the basis for satisfactory social relationships; the requirements of character and the bearing of character and emotional adjustment on vocational success.

The most important section of the book is on "vocational adjustment." It is imperative now that every young person intelligently select his vocation in the light of a complex set of factors, including definite information as to the vari-

ous possible occupations. To this end the authors give accurate information. They have depended largely upon a number of government departments for their "facts and figures relating to remuneration and employment opportunities in the various occupations."

The book gives a realistic discussion of the major occupations. The picture is not always encouraging, but it is better to be disillusioned in advance than to prepare blindly for a vocation that is overcrowded or for which one is not fitted. The presentation includes figures as to the number employed in a given field, the number of experienced workers unemployed, and the number graduating from trade or professional schools in this area each year. Information is included as to salaries, possible job opportunities, formal education needed, and general information as to what workers do in this field and the human needs they satisfy. In addition, there is for each vocation a carefully selected bibliography and the name of the trade or professional association from which the student can secure more information on his chosen field.

This is a book that every college library, every minister, teacher and counselor with youth needs to have. It should be placed in the hands of youth, many of whom are bewildered and millions of whom are unemployed. They need vocational guidance more than ever before. It is a "must" book; buy your copy now! N. C. M.

THE RELIGION OF A HEALTHY MIND. By Charles T. Holman. Round Table Press. 1939. 210 pages. Price, $2.

Dr. Holman has made a real contribution in the field of personal counseling in an earlier book on *The Cure of Souls.* He turns now to the foundational material which underlies all good counseling: What constitutes a healthy mind? What are the personality difficulties with which the counselor must deal? What is the place of Christian faith in bringing mental health?

The book is well written and, while it is based on sound scholarship and reveals an intimate knowledge of current psychological theories, it speaks a language intelligent laymen will understand.

The material is divided into two sections: "factors that menace mental health" and "how Christian faith promotes mental health." Under the first the author discusses fears, anxiety, worry, hidden motives, inner conflict and environment difficulties. In the second part he evaluates the "Protestant confessional" and discusses a number of the basic religious conceptions and practices as they bear on mental health: "courage to face our problems"; "discovering and doing the will of God"; "the necessity for religious decision and commitment"; "an undergirding philosophy of life"; "a God-conscious life"; and, lastly, he sums it all up in a chapter on *The Religion of a Healthy Mind.*

Dr. Holman, a member of the faculty of the University of Chicago Divinity School, has been teaching most acceptably in the Pastors' Schools of the former Methodist Episcopal Church, South, for several years on the technique of "Counseling in Personal Difficulties." His approach in his latest volume is positive, direct, and thoroughly Christian. The Religious Book Club was wise in choosing *The Religion of a Healthy Mind* for its July selection. N. C. M.

THE DIVISION OF

The Methodist Student Movement

HARVEY C. BROWN

Student Program Developing in State Units

In response to numerous questions and in line with certain recent discussions it is suggested that in addition to their adult members Inter-Conference Commissions should include one student from each Annual Conference, these students to be elected by the respective Conference Boards at the time these Boards elect their adult representatives.

The Inter-Conference Commissions are rapidly coming into their own, and it is being generally recognized that such Commissions have certain responsibilities which cannot be delegated to Campus-Church Relations Committees. Personnel and program problems are cases in point.

Many Commissions find it desirable to meet in the spring, summer or early fall in order that problems may be met and plans developed before the meetings of Annual Conference Boards.

The Department of Schools and Colleges is very much interested in such meetings and is glad whenever possible to send a staff representative. It cannot be said too emphatically that there is no more important unit in the organizational set-up of the Methodist Student Movement of our Church than these Inter-Conference Commissions. Some of the functions of such Commissions are:

1. To recommend suitable persons (ministers) for appointment or to elect suitable persons (as in the case of laymen) as directors of campus foundations.

2. To determine general policies of student units under their supervision.

3. To advise with local Campus-Church Relations Committees concerning personnel and financial assistance and make such recommendations to Conference Boards as will adequately present the needs of campus units.

4. To receive and consider suggestions from the General Board, reports and requests (1) from the Directors of local Wesley Foundations and Christian Student Movements, and (2) from Campus-Church Relations Committees, to make recommendations concerning the same, and to pass those on to the Annual Conference Boards and to the General Board for their consideration and approval.

5. To co-operate with the General Board in arranging itineraries for outstanding religious leaders for campus programs.

6. To recommend the development of Wesley Foundation or Christian Student Movement programs in new situations.

7. To serve as the Board of Trustees in each Wesley Foundation situation where property is involved.

8. To provide for a State Student Secretary when necessary who will serve as an executive officer of the Commission, representing all the interests of student work in his area.

9. To initiate and promote Campus-Church Institutes in their areas for the purpose of acquainting local leadership with the religious needs of student groups.

10. To provide for leadership training groups in local situations which will better prepare counselors, Student Council officers, and volunteer workers for directing campus activities.

11. To co-operate with Conference and General Board staff in promoting Young People's Leadership Conferences and Leadership Schools.

Inter-Conference Commissions in four states will have held their regular annual sessions before this number of CHRISTIAN EDUCATION MAGAZINE goes to press. It may be of interest to others to know some of the items of their agenda which were considered most important and the action taken concerning same:

1. To treat the student program in the state areas represented as a unit in both Church-related and tax-supported institutions. There is a recognition of the fact that a church student movement is developing and strong state units are necessary.

2. To investigate those campuses on which we do not have student programs.

3. To recognize fully that one of the Commission's duties is to give definite guidance to program planning Councils in every campus situation. Many Commissions are finding, after several years' experience, that the responsibility for providing an adequate budget is by no means their major responsibility. There is a conviction among student leaders when a strong program is under way in any given campus situation that the financial problem is not so difficult to solve. This involves not only campus programs, but also State-wide Student Conferences, retreats, deputations, and other program agencies which have justified themselves through the years.

4. To investigate carefully all campus situations to which General and Conference Boards are making appropriations before recommending the continuation of these appropriations for the scholastic year 1939-40.

5. To maintain a closer relationship to the State Student Conference. Where State Secretaries are named to represent the campuses in the state this Secretary should be named as Dean of the Conference.

6. To make definite plans to co-operate with the General Board, Conference staffs, and local units in promoting the Jurisdictional Student Leadership Training Conferences during June of next year. These Conferences promise to be epochal student gatherings.

7. To make definite plans to co-operate with the Executive Secretary of each Conference in promoting College Missions under the auspices of the Youth Crusade.

Our student program is developing rapidly. Greater achievements still await the Methodist Student Movement of the united Church, if and when our educational leaders and church folk give a reasonable account of their stewardship.

Changes Among Campus Directors

The staff of the Texas Methodist Student Movement workers was increased when Rev. Joe Brown Love returned to campus work. Denton, Texas, is the fortunate place. We welcome Joe and Ruth back into our fellowship.

* * *

Miss Annie Adams is taking graduate work at the University of Chicago. Miss Adams has done a remarkable piece of work at Denton. We shall be glad to welcome her back into a directorship when she completes her graduate study.

Glenn Massengale, recently from Yale, formerly of Alabama, has taken over the directorship at Emory University, succeeding Rev. Emmett Johnson. Mr. Emmett Johnson is connected with the faculty of Candler School of Theology. Massengale comes to the Emory post well qualified.

* * *

Dan Montgomery is leaving Wofford College for an appointment in the Conference next month. Goodbye, Dan. We shall miss you from our fellowship of directors. To date, no successor has been named at Wofford.

* * *

Dr. Charles Thrift has resigned from the position of Director of Religious Life at Southwestern University. His successor has not been named. Dr. and Mrs. Thrift have done a splendid piece of work at Georgetown.

Millsaps in State-Wide Financial Campaign

On September 17 the Greater Millsaps Movement, designed to raise for Millsaps College the sum of $150,000, will be taken to every Methodist church in the state of Mississippi. This movement, intended to make possible an enlargement of the college facilities and an increase in the college endowment, was authorized by the two Mississippi Conferences in 1937. During 1938 a campaign was conducted in the city of Jackson which resulted in the raising of $50,000, making possible a new dormitory for young women which has since been constructed. Following careful organization and systematic cultivation the approach to the entire constituency of the college will be made on September 17.

Department of Plays and Pageants Achieves Distinction

The Department of Plays and Pageants of The Methodist Church is called one of the most energetic and highly developed departments of Church drama in existence in an article on "The Church and Drama" by Tom Squire in the September number of *Theatre Arts Monthly*, leading publication of the theater world.

The article devotes more space to the Methodist activities than to any other denominational work, paying special attention to the national society of Wesley Players, which is one of the unique drama organizations in the country.

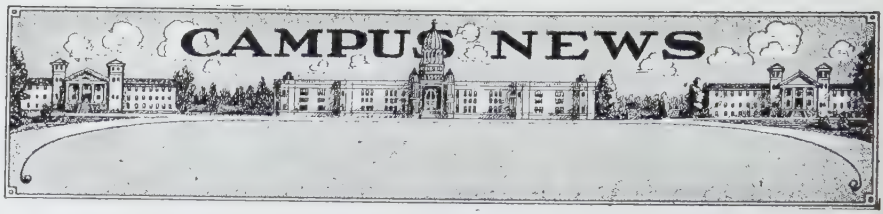
"The Department of Plays and Pageants," says the *Theatre Arts Monthly* article, "the central organization of which Harold A. Ehrensperger heads, reaches out to many groups of Methodist players throughout the country. Its purpose is to help educate the leaders of Church drama everywhere and to provide communities with effective plays."

Mr. Ehrensperger has been on the staff of the Bread Loaf School of English in Middlebury, Vermont, during the present summer, where he has been giving courses in drama.

Benes Accepts Permanent Post at University of Chicago

Dr. Eduard Benes, former president of the Czechoslovakian republic, has accepted a permanent appointment as professor on the faculty of the University of Chicago.

Dr. Benes will spend at least two quarters in residence at the university every other year. At his request, service under the appointment will not begin before the autumn of 1940.



First Unit of Stanley Jones Foundation Ready for Use

Designed by Frank Lloyd Wright, the chapel, first of the fourteen buildings of the E. Stanley Jones Educational Foundation at Florida Southern College (Lakeland, Fla.) to be completed was to be the scene of opening exercises September 15.

Dr. William L. Sperry, Dean of the Divinity School at Harvard University, is announced as the first speaker on the Foundation program.

The chapel is constructed of reinforced concrete, steel, and glass. It stands 85 feet high, 85 feet wide and 104 feet long. Chimes, a library and little theater are interesting features of this structure, declared to be a masterpiece of architecture.

Greensboro Enters Second Century with Enlarged Enrollment

A capacity enrollment of approximately 450 students marked the beginning of the scholastic year at Greensboro College, September 4. This is the largest enrollment in the history of Greensboro College (Greensboro, N. C.), according to Dr. L. L. Gobbel, President.

Two residences on the campus have been remodeled and converted into dormitories in order to help accommodate the increased number of students applying for admission. Limitations upon dormitory space are responsible for keeping the enrollment to the figure named.

New faces will be seen among the faculty and staff. Among them: Dean Mary Ivy Swank; Miss Alia Josephine Ross, instructor in public school music; Dr. Christine Thelen, college physician; Miss Charlotte Searles, instructor in speech and dramatic art; Miss Frances G. Coleman, instructor in home economics; Miss Ruth Steelman, assistant in education; and H. G. McEntire, treasurer and business manager.

The campus of Greensboro College was the scene of much activity throughout the summer, and new students are commenting upon numerous changes and improvements, including a new college bookstore and post office located on the ground floor of Fitzgerald Hall, a student activities center under construction, Hudson and Fitzgerald Dormitories completely redecorated; administrative offices redecorated; Main and Odell Buildings repainted outside; floors and furniture in all buildings renovated and new furniture installed on second floor of Main and in the two residences used as dormitories; and new furniture in the reception room of the Aurelia Bowman Gray student hospital.

Of greatest delight to students and faculty is the new Y hut under construction on the shore of the "lake." The lower floor of this building will be used by the department of physical education and the upper floor for Y. W. and other student activities.

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Millsaps Adds Two New Departments

With the opening of the 1939-40 session, Millsaps College (Jackson, Miss.) will set up departments of Psychology and Economics.

Dr. Ray Musgrave, 28, graduate

of Bethany College, who holds his Master's degree from Ohio Wesleyan and his Ph.D. from Syracuse University, heads the recently installed psychology department. He is considered to have a brilliant future in his chosen field and in his teaching posts at Birmingham-Southern (Birmingham, Ala.) and Troy College, New York, was successful in the classroom as student counselor.

Dr. Elbert S. Wallace, new Economics head, comes to Millsaps from Hendrix College (Conway, Ark.). Although only 30 years of age, he ranks high in scholarship and teaching ability. Dr. Wallace was graduated from Birmingham-Southern in 1930. The faculty voted him the member of the graduating class who showed greatest promise. He received his graduate degree of Ph.D. from Duke University, where he won a Phi Beta Kappa key. Prior to his two years of teaching at Hendrix Dr. Wallace was instructor in economics at Mississippi State College.

Extension courses in the two new departments will be offered.

* * *

Unique Class Reunion at Wofford

Five members of Wofford College (Spartanburg, S. C.) class of 1899 attended Alumni Day exercises in June. They were Dr. W. P. Few, President of Duke University; United States Senator Ellison D. Smith; Dr. J. M. Workman, former President of Henderson-Brown College, Arkadelphia, Ark.; Dr. A. M. Muckenfuss, chemist, of Melrose, Fla.; and the Rev. R. L. Rogers, of Winder, Ga. Two veteran Wofford professors, Dr. J. G. Clinkscales, professor emeritus, class of '76, and Dr. J. A. Gamewell, probably the oldest active teacher in the United States, class of '71, welcomed the "boys."

Bishop Decell Heading Huntingdon Campaign

Bishop J. L. Decell, of the Birmingham Area, is giving leadership to a financial campaign designed to raise $150,000 for Huntingdon. According to plans which have been laid by Bishop Decell and President Hubert Searcy, pledges will be taken in every Methodist church in Alabama. In each of the Alabama Conferences the Huntingdon campaign is a definite part of the Conference program for this year and next. Enthusiastic district rallies have been held and President Searcy reports that voluntary subscriptions amounting to several thousand dollars have already been received. The money will be used to pay the indebtedness of the College.

Bishop Charles C. Selecman, who for fifteen years prior to his election to the episcopacy in 1938 served as president of Southern Methodist University, was convocation preacher at the University in June. He was greeted enthusiastically by friends in the university community and by the student body, and his sermon was highly appreciated.

Stark tragedy invaded the athletic organization of Southwestern University, Georgetown, Texas, recently when Coach C. M. Eden met an untimely death by drowning. Coach R. M. Medley, of McMurry College, Abilene, Texas, has been appointed his successor.

Gov. Clyde R. Hoey of North Carolina, at June commencement exercises of University of North Carolina (Chapel Hill), handed each graduate a diploma and a Bible —a gift of the state.

Newsy Odds and Ends

MAUD M. TURPIN

Lucille Medford, class of '38, Brevard College (Brevard, N. C.), was elected Queen of the Methodist Assembly at Lake Junaluska, North Carolina, in a popular election over five other candidates. Her coronation, on the evening of August 19, was marked by brilliant and colorful pageantry.

* * *

Gov. Lloyd C. Stark, of Missouri, delivered the commencement address at Central College (Fayette, Mo.), when more than seventy seniors were graduated.

* * *

Approximately nine thousand foreign students from one hundred countries are enrolled in American institutions of higher learning, according to statistics compiled by the Committee on Friendly Relations among Foreign Students. This is believed to be an all-time high.

* * *

More than three hundred alumni, former students, and friends of Duke attended Duke Day, observed at Lake Junaluska, North Carolina, July 10. Dr. W. P. Few, President, made an address. The celebration was staged by the Junaluska summer school affiliated with Duke, and Dr. Paul N. Garber and other faculty members took part.

* * *

University of Minnesota boasts the first school of agriculture in the United States. Designed to help farmers improve farming methods, it was founded fifty years ago.

* * *

Courses in petroleum and gas engineering are offered by eighteen American colleges.

The freshman class of Huntingdon College (Montgomery, Ala.) led all the freshman classes in the colleges of Alabama in English tests given by the State Department of Education and in the psychological tests given under the supervision of the American Council on Education.

* * *

Duke University (Durham, N. C.) hospital is one of thirty-six hospitals in twenty states and Hawaii to share a loan of radium valued at $180,000 by the National Cancer Institute.

* * *

Father and son were recipient of degrees at recent Duke University commencement. They were Dr. William H. Glasson, faculty member, who was given the honorary degree of Doctor of Laws, and his son John, who received his A.B. degree.

* * *

Miss Elizabeth Aldridge and Alfred W. Henderson, both Duke University graduates, were married in the university chapel June 26. Dr. Henderson received his doctorate in philosophy this year. He will be in the faculty of Berea College, Berea, Kentucky.

* * *

Under the editorship of Donald O'Conner, *Purple and White* of Millsaps College (Jackson, Miss.) was given first-class rating among college weeklies, putting the paper in the second highest group of the Associated Collegiate Press survey. Top rating is All-American. ACP judges gave *Purple and White* high percentages on news writing.

College Students in Summer Service

B. M. M.

If certain critics of college students who are prone to indict our entire campus population on grounds of indolence, intemperance, or general "jitter-buggery" could have looked in last June upon the Youth Crusade groups at Lake Junaluska and Mount Sequoyah, engaged in preparation for the Caravan tours, those persons would have been forced to make some decided modifications in their patterns of thinking.

The Caravans of 1939 now belong to history and their service contributions are too well known to warrant any recital here of their deeds and achievements. It is not too late, however, for an appreciative word to be recorded here concerning the Caravan personnel.

With but one or two exceptions the young people composing the Caravan teams were college students who had chosen this avenue of constructive vacation service. From all over the Church they came—Florida to Missouri, Baltimore to New Mexico—and a choice group they were. Out of several years of working with college students and other young people I have never seen a more highly selected or a more outstanding group. Each individual was a definitely capable person.

The spirit of the group was impressive, almost amazing. In it was an element of cheerful sacrifice, for these young people were giving two months of their time and efforts without thought of remu-

YOUTH CRUSADE CARAVAN TRAINING CAMP, CHAMP CHEONDA, LAKE JUNALUSKA, N. C., JUNE 12-24, 1939

neration. More conspicuously present, however, were zeal, hopeful enthusism, a sense of humor, courage, love of adventure, and the freshness of youth. With it all was a seriousness of purpose and a willingness to work, to tackle hard jobs, to give of their best in helping to improve conditions in the communities in which they were to work.

For many reasons the Caravans have proved to be a highly significant venture but not to be lost sight of among their values are the facts that they have pointed to sincere, service-minded college students a way to effective vacation service and have pointed to the Church a new and larger use of the fine resources of its college students.

Dr. D. M. Key Goes to Birmingham-Southern

Word has been received that Dr. D. M. Key, long-time president and more recently dean of Millsaps College, has resigned his connection with that institution to accept a position tendered him at Birmingham-Southern College. Dr. Key assumes the duties of his new position with the beginning of the academic year 1939-40.

New Library Dedicated at Bennett College

Terming a library the heart of a college and paying tribute to the philosophy of education which the college exemplifies, Dr. Jackson Davis, of the General Education Board of New York City, delivered the principal address on the occasion of the dedication of the Thomas F. Holgate Library at Bennett College on Sunday afternoon, April 16. Mrs. W. H. C. Goode, president of the Woman's Home Missionary Society of the Methodist Episcopal Church, led the dedicatory ceremony.

The library was built and equipped by means of a gift from the General Education Board, which was matched in endowment by Mrs. Henry Pfeiffer and the late Henry Pfeiffer, of New York City. In naming the building, Bennett College paid tribute to Dr. Thomas Franklin Holgate, of Evanston, Illinois, who through the years has been treasurer of its board of trustees and one of its most ardent supporters.

YOUTH CRUSADE CARAVAN TRAINING CAMP, MOUNT SEQUOYAH, FAYETTEVILLE, ARK., JUNE 24-JULY 2, 1939

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges and from any friend of Christian education

Presenting

DR. R. L. HUNT

Millsaps College, 1924

Home Address: Louise, Miss.

Through her sons and daughters who have entered the field of education, the ideals which motivate Millsaps College have permeated the entire state of Mississippi and have made a not insignificant impression in areas far removed from the Magnolia State. Of all who are guiding youth in this vital service, Millsaps is more proud of none than she is of Dr. Rolfe Lanier Hunt, superintendent of the Louise Consolidated School at Louise, Mississippi.

Only thirty-six years old and only fifteen years out of college, Dr. Hunt today is recognized as one of the leading figures in Mississippi's secondary educational circles. Membership on a committee of the National Education Association shows that his professional reputation transcends state lines.

A native of Georgia and prepared for college in the schools of that state as well as in Alabama and Mississippi, Dr. Hunt was graduated from Millsaps with the Bachelor of Arts degree in 1924. His graduate record shows work at the University of Southern California, Vanderbilt University, and George Peabody College for Teachers. The latter institution conferred the Master's degree upon him in 1927 and awarded him the doctorate in 1937.

For six years, 1930-36, Dr. Hunt was a member of the editorial staff of the General Board of Christian Education, Methodist Episcopal Church, South, during which time as editor of the *Epworth Highroad* he became known throughout the Church. He resigned this responsible post to return to Peabody and complete his doctorate.

Dr. Hunt was married in 1936 to Miss Martha Elizabeth Wise, of Eupora, Mississippi. They have two children, Rolfe Lanier, Jr., and Susie Brunner.

"In the finest and most fitting manner, the career of Dr. Hunt shows how the ideals of Millsaps are being carried forward by those who have received training within her classrooms," commented Dr. Marion L. Smith, Millsaps president, in honoring Dr. Hunt as one of the outstanding graduates of the college.